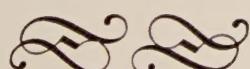


# July, 1959

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ST. CATHERINE OF SIENA

By Barna de Siena, 14th century

*"The Mystical Marriage"*

# The Holy Cross Magazine

July



1959

## Our First Headmaster

BY THE RT. REV. ROBERT ERSKINE CAMPBELL, O.H.C.

They thought he could do everything, the school boys at Saint Andrews in Tennessee did, fifty years ago. The object of their admiration was Father Lorey, O.H.C., to most of the student body father and mother as well as their priest and teacher. None has there ever been like him, at St. Andrews at least; nor do we expect his equal for many a year to come. As it has been thirty years in July since we laid this dear Father to rest, it will be not inappropriate to tell a bit of his life.

Father Lorey was a rotund little priest of Sardinian extraction. He was born in 1860 in Providence, R. I., where his father kept a butcher's shop. Brought up a Baptist, he came into our Church as a very young man, and in time became a professed member of the Brothers of Nazareth, in which he was known as Brother Louis. For quite a num-

ber of years the Brothers operated a home for boys at Farmingdale, L. I., where Brother Gilbert was the Superior and ruled his community with a firm, kindly hand. Brother Louis used to take his turn at cooking the meals or as housekeeper or dormitory master, for they tried to get along with no hired help, doing even the laundry themselves.

Our Father Founder had for years taken a keen interest in this the first group of "working Brothers" the Episcopal Church had ever seen, and it is supposed that from them he gathered ideas for the infant Order of the Holy Cross,—having the Fathers do as much of their own housework as possible. About 1900 the Brothers were able through the generosity of friends to possess themselves of a really fine site at Verbank, in Dutchess County, New York. Father

Huntington used to visit them quite frequently to hear confessions and to celebrate mass for them and their house full of boys. Brother Gilbert from all accounts made an excellent Superior and was an exemplary religious but unfortunately had no business ability. Had it not been for this one misfortune, without doubt the Brothers would have enjoyed a long, successful history. But in 1904 they went bankrupt and had to disband. It is another story of how Bishop Greer of New York then stepped in, took over and remade Verbank, so that as the Greer School it is still in existence, though now as a Church Home for unfortunate children and boys and girls from broken homes.

But to return to Brother Louis, when his community had to be liquidated, he appealed to Father Huntington to be received into the Order of the Holy Cross, then newly moved into their monastery at West Park. In our rule in those days there was no provision whatever for lay brothers, so Father Huntington appealed to his good friend, Bishop Grafton of Fond du Lac, for advice. The upshot of their correspondence was that his lordship agreed to sponsor Brother Louis and ordain him, after the canonical preliminaries of course. So, the Rev. Louis Lorey, freshly priested, knocked at the front door of Holy Cross Monastery once more, seeking admission to our Order. In view of his status as a homeless religious under life vows his novitiate by special arrangement was shortened to one year, and he was professed on the feast of the Holy Guardian Angels, October 2, 1907. At that service the celebrant was Father Huntington himself, and the preacher none other than dear old Father Tovey, S.S.J.E.

Thus it was that Father Lorey was assigned at once to what used to be called the Holy Cross Mountain Mission, near Sewanee, Tennessee. In that work Father Hughson was then the Prior, and promptly set the new arrival in charge of the school of some twenty boys from fifteen years of age down to three. Fr. Lorey ran this

school, one and twenty as he used to call it (one teacher and twenty pupils) asto-



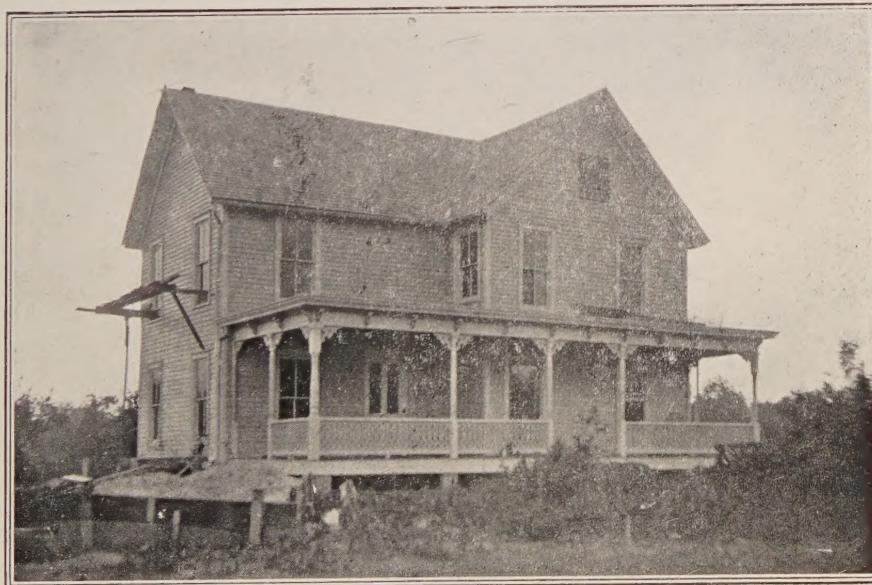
ishingly well. He carried on for twenty years, teaching his lads in the one-room school house in the mornings and caring for their every need with tireless industry. It was the responsibility of not only getting the boys up and washed and dressed, shepherding them into the little frame chapel for mass, supervising their breakfast and clean-up jobs, and after dinner seeing that everyone turned out for farm and garden work. Having the boys chop wood for the kitchen stove or the big fireplace in the front hall was one of the chores, as pumping water from the well to the shallow 500-gallon tank in the attic another. This does not mention mending clothes, sorting the laundry or darning stockings, or taking a hand at cooking when old Uncle Tom Reid, the chef, sent word that he was too sick to report for duty. But Father Lorey's special pride year after year was the flo-

ls, none very orderly, but a perfect riot color from early Spring till the killing ets of November. If any of the survivors those early years read these lines, surely they will remember the "big miration" the visitors from Sewanee never failed to make over those flowers, and of how a beaming Father Lorey felt flattered when they asked for a bouquet to carry home.

Thus he continued for four years until the Fall of 1911. That was the time when we suffered an epidemic of typhoid fever which, we learned later, stemmed from polluted water from the well. Father Huntington, Father Lorey and some dozen of the boys fell victims, all within a few days. We had just moved into the newly completed St. Michael's Monastery, consecrated only a few days before by the Rt. Rev. Dr. Gilmore, the Bishop of Tennessee. The typhoid epidemic brought school to a halt once, and the old monastery building was turned into an impromptu hospital, under the direction of the doctors from Sewanee. One of the boys, Jack Rollins, died. The two smitten Fathers, when they reached

the convalescent stage, left for a brief stay in Florida, after which they returned to West Park.

Because by 1912 we were receiving so many older boys ready for high school grades, Father Hughson decided to divide St. Andrews into two groups. Father Lorey was to continue with the small fry, but the older pupils were entrusted to Father Campbell in the *old* monastery, renamed now St. Joseph's, as a distinct upper school. But Father Lorey, to his great delight, retained his place as chaplain to the entire school and as such had charge of chapel services, as well as of the classes in sacred studies. He used to play the organ in chapel and gave instructions never to be forgotten by those lads who heard them. One amusing story they used to tell was of a new boy who had not yet been assigned a seat, and thus sat in the rear when Fr. Lorey was giving the instruction after a brief service. As he talked the good Father absent-mindedly began to swing his dollar watch by the shoestring attached. The boy had never seen the like anywhere and finally, when



Original house at St. Andrew's, on site of present gymnasium

Father Lorey made an emphatic point along with an extra vigorous twirl of the watch, the newcomer burst forth, "Boys, she'll shout before she quits."

For misdemeanors in class Father worked out a pretty effective system of punishments. We all knew, and the boys all knew, that he was terribly "old-fashioned" about this, but he never had heard of the newer methods coming rapidly into vogue in the educational world. For minor offences a stint of extra work or a few raps with a ruler on the open hand sufficed. For offences more serious the penalty was to dig up a stump in the barn lot. This commonly produced the normal groans and the list of imaginary ailments; but the Father would be inflexible. In later years when these same boys had become men and returned to their alma mater for a visit, the first one they asked for was always Father Lorey, and apparently to laugh with him at their thoughtless frolics and the stumps they had to dig for him.

In chapel, Father Lorey was the most popular preacher on the staff. His sermons

had no beginning and no ending, though they never failed to rivet the attention of the congregation because so full of human interest and sound catholic theology. Plenty of apt illustrations and quotations from Holy Scripture appeared at most unexpected times, thus clinching the argument for his Bible-loving people. But above all it was his serious dignity as a priest and his obvious devotion as a religious which lent such force to his words.

After the opening of the new chapel in 1914 there was more room, so what should Father spring on us one day but the plea for a vested choir. As that would require a rearrangement of the chancel as well as a considerable outlay for vestments, Father Hughson hesitated to consent. But in his own mind Father Lorey had solved all the difficulties and so there was no stopping him. Vested choir we had for the High Mass on Easter Day, when the event supplied a wonderful occasion for a solemn procession with incense, torches and banners. Of course the choir did its best, although Father



Left to right: First monastery, demolished; Present Monastery; Old main building, burned; Present Chapel

*St. Andrew's as Fr. Lorey saw it develop*

The little organ found it necessary to cover inadequacies by playing "loud and furious" while beating time with his head. That choir lasted at St. Andrews for years. After the pipe organ was installed in 1918 membership in the choir became quite popular with the school, for Father Lorey saw to it that extra cake and ice cream and sweets came their way with considerable frequency.

Because of his diabetes Father Lorey had to be withdrawn from St. Andrews by the superior to stay in the infirmary at Holy Cross. That was in the summer of 1927. The mountain people said, and with entire sincerity, "St. Andrews will never be the same with Father Lorey gone." That was the truth. The choir, the guilds and clubs for the local population in the surrounding forests, the prize flower beds just disappeared one by one with the passing years. Upon hearing of his death in 1929

(July 11) an elderly native voiced the sentiments of scores when he observed, "If I see a little black zuchetta on top of a real ghost some night I'll know it is Father Lorey come back to see how things are going."

So, here we have another of God's faithful servants who literally gave his all for the sake of his dear Lord and the underprivileged among whom it was his pleasure to work. No great intellectual giant was this good priest and religious, but in the Order we treasure his memory as one whose love for God and man knew no limits. Faithful in his assigned duties, most edifying at the altar, friendly and kindly towards all, his life may have been a small and narrow one in the worldly sense, though neither he nor we know what great spiritual treasures he won for us and all who experienced his cheery ministrations.

## Saint Columba -- II

BY SHIRLEY CARTER HUGHSON, O.H.C.

Columba accepted this counsel, but in the meantime a Church synod had met and excommunicated him. Gathering out of his monastery a little band of men who were willing to accompany him, he made his preparation for his departure.

He could not leave his native land until once more he had looked upon some of its holy shrines which had grown dear to him in trysting places with his Lord. Of these most of all he loved the beautiful isle of Aran, set like a jewel in the embrace of the western ocean. Aubrey de Vere has translated for us his lament, written as his eyes looked through their penitent tears for the last time upon its shores.

Aran, Sun of all the west!  
My heart is thine! As sweet to close  
our dying eyes in thee, as rest  
Where Peter and where Paul repose,

O Aran, Sun of all the west!  
My heart in thee its grave hath found,  
He walks in regions of the blest  
The man that hears thy church-bell sound.

First of all, however, he would make what amends he could to those whom he had terribly injured. He went to see his old teacher to ask his forgiveness and his blessing. It was a moving scene, as St. Finbar, with no malice in his heart, consoled the penitent, and filled his spirit with hope by prophesying that God would give him more souls for the Kingdom of heaven in Scotland than his sin in Ireland had sent unprepared before the judgement-seat.

It was a sad little company that set out from Derry for the seashore where his ship awaited him. Many of those whom his loving ministrations had so comforted at-

tended him to the ship. He was to sail at dawn, and the night was spent in prayer and sorrowful converse.

At the cock-crowing Columba kneeled down and prayed with them all, commanding them to God, and in his turn imploring their prayers that God would remove the stain of sin from his soul, and bless the labors he was to undertake in a far country. Then weeping sore they kissed him, "sorrowing most of all for the words which he spake that they should see his face no more."

At the first gleam of dawn the sails were spread, and the ship drove into the open sea before the wind. In a brief hour the beloved shores of Ireland sank beneath the horizon, and the exile's mighty labor penance had begun.

Directly across the North Channel lay Argyleshire, and it was to this coast that the adventurers for God steered their course. They were warmly received at the court of King Conall who was a kinsman of Columba's and himself a devout Christian.

After a brief time Conall deeded to Columba the little island of Hy, or Iona, a hundred miles further to the north, and the Saint and his companions sailed away on their further voyaging, landing on their new island home on May 12, 563, being the Eve of Whitsunday. His beloved Ireland lay far to the south over a waste of inhospitable waters. Mounting an eminence, Columba looked out across the sea, but the horizon was unbroken, and he knew that here no distant glimpse of his native hills could tempt him to turn back from the work that lay before him.

While the Saint is building the group of huts which constituted his first monastery on Iona, let us look abroad and see what is taking place in the west world which in time was to be so profoundly affected by the labors of Columba and his companions in their bleak unknown isle in the far-off northern seas.

The old Roman Empire, shaken indeed by the repeated invasions of the German barbarians, still guided the destinies of the civilized world. Justinian the Great reigned in Constantinople. He was busy with the preparation of his great codexes of law whose principles still govern the jurisprudence of Europe; and under his personal supervision, St. Sophia, the most glorious Christian temple ever erected, was now lifting its glowing walls above the glittering curve of the Golden Horn. Christianity was the only religion of any importance from the English Channel to the remotest frontiers of Persia, but Saxon England lay in pagan darkness, save among the mountain fastnesses of the west where the little remnant of the British Church still reared its altars to the true God. Thirty-four years were to elapse before St. Augustine and his forty monks were to land in Kent to evangelize the English nation.

The age belonged to the ancient world. Primitive Christianity still reigned, and was to the Church of the time of Columbus that our Reformers made their appeal. The lapse of time between the death of St. John and the birth of Columba, was less than that which separates us from the beginning of the English Reformation.

In his new foundation, which was to become the central shrine to which half the Christian west should look for inspiration in the centuries to come, Columba and his companions gave themselves with great devotion to prayer and study. Iona soon became the greatest center of devotion and learning in the western world. There was one law for all, labour and prayer; but the labour was not of value in itself, but only as it was the expression of the life of continual devotion to God. It was the outward and visible sign of the spiritual grace that dwelt within. Every act, whether it was the recital of the divine Psalter in the choir or the cultivating of the stony soil of the narrow fields, was consecrated to God in the pure spirit of oblation. The breath of prayer prevailed everywhere. They pray-

ith bare feet, for the place whereon they stood was holy ground.

It was not long before devout souls flocked from every quarter to drink of the fountain of life and knowledge which God had caused to spring up in this wilderness. They came to be fed with the Living Bread, and to be strengthened with the spiritual counsels which the Holy Ghost had committed to His servants for the help of His people.

But there were lost sheep on the mountains of Scotland who would never seek the heavenly pastures of Iona. Columba had not forgotten that his vocation,—yes, his penance,—was to go forth to seek and to save that which was lost, and during the three and thirty remaining years of his life he and his brethren came and went in their unceasing labour to convert Scotland to the Catholic Faith.

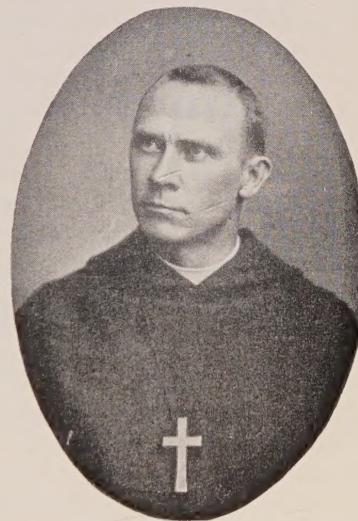
The chief theatre of his missions was the lowlands of Aberdeenshire, the Highlands to the north, and the Hebrides and other island groups where the grossest paganism prevailed. His journeyings were incessant. Scotland of that day was a vast, unbroken desolation of forest, mountain, and swamp. There were practically no roads, and travel was attended by continual peril, although there was one circumstance which ensured the Gospel a hearing among the Pictish savages, and which accounts for the fact that the early Scottish Church had no martyrs. A pious teacher, whatever doctrine he might bring, was always reverenced, and his person held as sacred.

Iona, as one may see by consulting any good map, lies in the Atlantic Ocean just north of the Firth of Lorn, on a line drawn almost due west from the city of Perth. St. Columba's missionary activities, with his island monastery as his center, extended to practically every section of Scotland north of the Clyde.

Several of his greatest missions were con-

ducted in company with St. Kentigern, "the Lamp of Lothian," whose missionary labours merited him the title of Apostle of the south of Scotland as St. Columba was of the north. At Dunkeld in Perthshire for six months they preached daily to vast congregations, converting the ignorant, and stimulating those whose faith had grown dim.

Wherever he went thousands flocked to the standard of Christ, and few of the great apostles to the nations have been able to finish so thoroughly the work committed to their care as St. Columba. When at the end of thirty years, he laid down his burden, while here and there in remote savage glens there may have been some lingering trace of pagan practices, yet Scotland as a whole, and all the nations of the Picts, were Christian.



The author was also a  
Missionary and Builder

*The Last Years of Columba*

Towards the end of his life, feeling that he had fulfilled the letter and spirit of his penance, Columba journeyed into his own country, visiting again the scenes of his old spiritual labours. But "Aran, Sun of

all the west," no longer possessed his heart. He renewed with great joy his associations with the churches he had founded amongst his own people, but his spiritual treasure now lay amongst his Scottish children, and his heart was there also.

Returning to Iona, although now in his seventieth year, with undiminished ardor, he flung himself into the last campaign of his spiritual warfare. But he had fought the good fight, he had finished his course, and his increasing weakness warned him that he must make his final preparation for that crown of righteousness which God had prepared for him.

He came back to the Holy Isle of Iona to make ready for the last journey. Even when the hand of age was heavy upon him, he was described as of "a noble, majestic, and venerable appearance." His countenance was bright and cheerful. His eyes were deep blue, and his abundant hair, tonsured in front after the Celtic manner was "his silver crown of glory." Physically he was "a king among men, of enormous strength, supple of joint, and with sinews of iron. His voice was of extraordinary strength and sweetness. His manners were the manners of ancient kings and nobles of Erin. His air was benign, without obtrusive urbanity, and humble without any appearance of affectation. He was endowed with a keen sensibility and a strongly sympathetic nature; the troubles and sufferings of others readily moved him to tears. He never failed to impress by-standers with a sense of his immense power of character, and in every company he was instinctively accepted as the most important person present. Yet he always seemed unconscious of his own greatness."

Such was the gracious figure which took its place amongst his brethren, ministering to them with such grace and sweetness of manner, and with holiness of purpose, that, as was said of the high-priest of old, "when he went up to the holy altar he made the garment of holiness honourable."

On Saturday, June 8, 597, Columba had been visiting the monastery grange in another part of the island, and on the return walk he paused at the top of a hill, and lifting up his hands, blessed the island, pronouncing a prediction concerning the holy fame that Iona should enjoy through all coming time.

He was apparently no weaker than he had been for some time past, but he seemed to know that the end was drawing near. Returning to his cell, he resumed his work on a psalter he was copying. He was resolved that when the angel of death came he should find him engaged on the ordinary tasks which were the duty of the hour.

The time of Vespers drew on, and he suspended his work with the verse, "They that seek the Lord shall want no manner of thing that is good." After the office had been sung, he returned to his cell, and gave Diarmaid, his secretary, a message to his brethren, earnestly commanding to them the exercise of "unfeigned charity and mutual peace," and promising that if they proved faithful in such a life, they should receive "the gifts of the eternal good things prepared for them that keep the divine commandments."

He then lay down to rest. At midnight the bell sounded for the matins office. He arose instantly, and hastened to the church. Diarmaid, running after him toward the unlighted church, saw through the windows the glow of an unearthly fire, and at the same hour certain fishermen out on the sea beheld a pillar of light ascend from the church far up into the reaches of the sky until it was lost amid the radiance of the summer stars.

Darmaid ran into the church, but it was dark. The brethren came in haste and when lamps were brought they saw the Saint kneeling as was his wont, upright before the altar, his face transfigured with a glory that never was on land or sea. He lifted up his hand and blessed them with

the sign of the cross, and as Diarmaid supported him in his arms, his spirit broke from its mortal tenement, and went the way of everlasting light.

A few days later St. Mun, one of his friends on the neighboring mainland, started with a companion to visit the holy

man at Iona, not knowing what had happened. On their way they met two of St. Columba's brethren. "Is your Father, the holy Columba, well?" they asked. Their pent-up grief overflowed the confines of their broken hearts, and the brethren burst into tears. "In truth, he is well," they replied, "for he is with Christ."

## Early Days Of The C.L.G.

BY A. APPLETON PACKARD, O.H.C.

This continues the story told by me in the February, 1958 issue of the *Magazine*, headed "How 'C. L. G.' Began," about The Confraternity of the Love of God, a small, devoted group of Associates of the Order of the Holy Cross who pledge themselves to a strict rule of life with special emphasis on personal sanctity and deepening prayer experience. We carried the account from its founding at the close of the nineteenth century, through May, 1902, basing our material upon original sources, such as contemporary financial records and the *Holy Cross Magazine* in chronological arrangement of every reference to the budding spiritual society. Nothing on this subject seems to occur in the successive Magazines for June and July ("summer slump" I guess!), but in August its growth in numbers is referred to: "The Confraternity of the Love of God is growing, not rapidly, but not so slowly as to make us doubt that its object is being fulfilled. The Associates are earnest and faithful. Besides those several persons are testing the Rule and obligations before asking to be admitted, others unable at present to observe all the requirements, are using the manual and following the directions in a general way." This reminds me to mention the fact that normally this Confraternity has always required a probationary period of at least three months, during which time the rather exacting Rule is tested before final admission.

In September a special request was asked of all associates. That would include the

C.C.L. or Confraternity of the Christian Life, the much larger association numerically speaking and with a lesser rule. Three things are presented as intercessions. First comes the Order's work in the coming year, stemming from Holy Cross House, Westminster, Maryland, the headquarters of that day, and with two new members just life-professed: Fathers Hughson and Sill. Second, the increase of the Community is to be interceded for; and third, guidance as to the new building. This refers to the steadily-rising permanent Monastery at West Park, Ulster County, New York. October and November bring no references, but by December, with Christmas mail piling up and contributions toward the construction of the Mother House arriving, a note is inserted asking that C. L. G. be clearly written on the envelopes of all letters concerning this Confraternity. Then these would be channeled to Fr. Henry Rufus Sargent, the third member of the O. H. C., founder of this Confraternity, and its Director from approximately February first, 1908 to *circa* February, 1910. It might be of interest to note that the title "Director" was used from the beginning, though "Father in charge of the C. L. G." appears sometimes. Father Sargent held office longer than any other Father in the direction of this group—about twelve years.

1903 opens with an article "Love for Souls," which I would certainly attribute to Fr. Sargent, though it is unsigned, concluding: "Prayer is a sure sign of love for souls."

At the bottom of a page of the April magazine there appeared this inconspicuous request: "the Associates of the Confraternity of the Love of God are asked to send in their reports during Eastertide." While this practice went on for half a century, at the present day such reports fall due at Corpus Christi. This annual checking up on one's observance of Rule is characteristic of each of our bands of associates. In May a notice states that a Day of Devotion for this Confraternity—women only, for there were hardly any men members anyhow!—was scheduled to be held at the Chapel of the Sisters of the Community of Saint John the Baptist, 233 East 17th Street, New York City, on the nineteenth. That was the first of a number of similar gatherings for years to come. It began with 9:30 Mass and concluded at 4:00 Evensong. Names of those coming were to be sent to Miss Regina Garrigues, 226 West 75th St., evidently a sort of local members' secretary. Fr. Sargent would be the Conductor. The following month he prints in the magazine pages a letter to the Confraternity. Again, this became a practice observed for a number of years—a summary of his reactions to the recent reports, and advice and remarks based upon them. They were not personally acknowledged, though before long this did become the Director's unvarying custom. After referring to the growth of C.L.G. he tells the death of its third member. The first two: the charter member and moving spirit Jean Porter Hyde, died in 1900 and was buried alongside her father, the Curate of Saint John's, Stamford, Conn.; and in 1902 Mrs. F. E. Coleman, wife of the Bishop of Delaware; were now joined in Paradise by Owen William Aldis, a student at the Western Theological Seminary, Chicago (now Seabury-Western Seminary, Evanston, Illinois), who died on April 30th, '03. A "minuscule" Intercession Supplement was inserted with the magazine for a long time, and that of July included prayers desired on behalf of Associates during the summer season, for protection and the carrying of God's presence with them.

August and September are "blanks" so far as the Confraternity was concerned, but the fascinating "Log" of the Community, a day-by-day intimate "within the family" recording of events kept by one of the Order's members throughout the whole almost seventy-five years of our existence (except one real gap of a few years), yields a sidelight for our purpose. "Tues., Oct. 27, 1903. Fr. Sargent. Mass at St. Elizabeth's, Philadelphia. Conference for C.L.G. in afternoon." *Ibid.*, Sat., Oct. 31. Eve of All Saints. Fr. Sargent. Day of devotion for members of C.L.G. at Holy Cross Church, Jersey City, N. J." Thus not only were individual contacts made, but the few members scattered in the Eastern part of the country could realize by such gatherings the bonds of spiritual unity which held them to our Lord and to one another in Him.

Passing to 1904, a brief reminder in the April magazine about returning the yearly reports is followed by the news that the supply of printed Manuals is almost exhausted, and a second edition will be prepared during the ensuing summer. By 1915 this black-covered book has gone through five editions and proved its value to many souls. One of the small Chapels in the new Monastery was to be given by the Confraternity, and by May \$160 had been contributed, the magazine tells us. St. Helena's Chapel was selected as the dedication, since she is one of the Minor Patrons of the Order (now Major Patron of our Sister in Christ of the Order of Saint Helena founded in 1945). While this altar is now in the crypt of the main Chapel at West Park, it remains the same simple, dignified one of wood, of elemental table shape upheld by four columns. Fr. Allen's financial Ledger gives more information about this altar given by C.L.G., and we learn from Fr. Sargent's magazine letter of June, that the material used is oak, and, in addition to the altar itself, the generosity of contributors made possible complete furnishings for this Chapel: cross and candlesticks, credence table, and prayer desk. Palen and Son, a local firm, were the ma-

rs., and Fr. Allen, in his accounts ranging from May 24, 1904 to June 18, 1906, provides the facts and figures lying back of the finished products. The cost of this altar was \$122.10; the missal, obtained from Edwin S. Gorham Co., New York City, \$10; and \$182 appears to have been raised. Among these contributing—giving, of course, some list of the early-day members—were: Mrs. Garrigues; people in Prescott, Arizona (very few lived anywhere except in Baltimore, Jersey City, New York and Philadelphia); Mrs. J. V. Warren, Mrs. Staats, Mrs. E. Niles; in memory of M. M. A. Cowles (a member); Misses Battea and Kirby, and F. D. Gratters.

On Saint Dunstan's Day, May nineteenth, many Associates naturally attended the Consecration of the new building. July is marked by a special article "The History of the West Park Foundation," and the altar-gift is referred to. Occupancy began after frequent visits paid to it from Westminster. Another letter to the members from their Father Director, printed in the June magazine, told of the "graduation" of two members—a man to the Diaconate, and a woman to Holy Religion. He reminds them of the Confraternity's primary purpose: "It is, in brief, to teach us how to love God and to show our love by prayer and holiness of living." The household "Log" for October 22nd of that year notes that "Fr. Sill said Mass at the Gate House. Miss Ellis left in the course of the morning for Syracuse." This indicates the regular use of St. Raphael's altar in the hip-roofed house at the entrance of the grounds where lady guests stayed in those days, but has now for a long period housed the Community's cook and his family. "Miss Ellis" was Sarah Ellis, a most devoted member of C.L.G., who lived to be a great age and did sewing and other tasks for the Order with which she was associated from its beginning. Fr. Sargent went down from West Park to St. Clement's, Philadelphia, and led another afternoon Conference for his Confraternity on Friday, November fourth, the Log records. He conducted



*These pictures were taken six months apart in St. John's, Mt. Vernon, Indiana. The upper photo shows the celebrant, the Very Rev. Kenneth R. Waldron being assisted by his son, the Rev. Edward O. Waldron (Assoc. Pr., O.H.C.), ordained deacon the day before. The lower photo shows the younger Fr. Waldron at the same point in the service six months later, the day after being ordained priest, celebrating his first Eucharist, assisted by his father. The father's charge is in Mt. Vernon, N. Y.; the son's in Mt. Vernon, Indiana.*



another also on the 29th at the Church of St. Mary the Virgin, New York, the current magazine tells us, as does the Log. At Christmas the new Manual appeared, costing forty cents, with illustrations and board cover. To publish it cost \$95.40. Copies of every edition have been preserved.

The New Year begins with an article in the January 1905 magazine referring to the two Confraternity meetings during Advent, just referred to, and gives a summary of the talks by the Director. He spoke about "God our Lord," "The Way of Attaining that End," ("seek ye first His Kingdom"), and "The End Attained:" peace with God here and in Heaven hereafter. An advertisement on the pale blue magazine cover for March provides opportunity to purchase a Manual. April's Intercession Supplement asks prayers for the repose of the soul of Anna Brandt, C.L.G., who died February nineteenth. The "Log" for Wednesday, May seventeenth tells the news of another member's death, Maud Alice Cowles. She and her sister Genevieve were artists, especially of religious subjects, and Miss Maud painted frescoes in Christ Church, New Haven, representing the "great O" antiphons before Christmas. Another yearly letter to the Associates appears in the June magazine, and says that reports are due between Easter and Corpus Christi. Numerical figures are provided: "seven out of sixty have been called from this life." So we know both the number of deceased and the current membership total at this particular date.

"A Proposal to Our Associates" is made in September, that they—with all others interested—notify the Order whether attendance at an all-day meeting the next summer at Conference grounds near Richfield Springs, New York might be possible. This would amount to a series of services and meetings to bring together O.H.C. friends and give them inspirational talks and the privilege of gathering with one another. Another devotional day for C.L.G. local members was held October 26th at

Holy Cross Church, Jersey City, as announced in the magazine for that month. The "Log," writing of this, adds that good many non-Associates came also in the afternoon by invitation. And at the end of November, the Fr. Director arranged with the clergy at the Church of St. Mary the Virgin, New York City, for a special "Holy Hour" (devotions in the presence of the exposed Blessed Sacrament) to be held for the Confraternity beginning in the coming January on the first Friday of each month. This year's references to our Confraternity conclude with the Director's notice in the December magazine. He rejoices in the Jersey City parish's response to the recent "Devotions" there, and declares that Holy Cross Church has a larger group of Associates than any other parish. He plans on local "chapters" of C.L.G. under priestly guidance, though this never really developed, since the members remained few and scattered.

1906 may be opened by a passing glance at Fr. Allen's ledger of finances. Expenses from March 17th through 1910 were \$49.00 mostly to Newcomb Co., who supposedly made a Badge for the C.L.G. A black wooden cross was worn by members (as it still is), but aside from that I've never run across any other kind of badge referred to. Income was an equally modest \$49.00. No names of donors are mentioned except for Miss Kirby's gift of \$10.00. This was Miss Cornelia Kirby, a devout lady who lived to advanced age and whom I knew, an Associate from 1905. But most work was done in completing the Confraternity-given Chapel, apparently, as true funds of \$89.25 are recorded for this object on a later page. Here occur more members' names: Mrs. Murphy, E. D. Ogiby, Mrs. A. F. Staats, Mrs. Peabody, Mr. Hoyt, and Mrs. Henry. In Fr. Allen's writing, too, the "Log" for Friday January fifth reveals that Fr. Sargent kept the Holy Hour at St. Mary's, New York, for the first time, and the magazine carries an announcement about it. In March a similar notice says that this devotional period

pt regularly 4-5 P. M. every month on st Fridays there and in Jersey City. I now by their personal testimony of several people who never missed, over the period these observances were held. Fr. Sargent, himself notes that a good many of Associates attend.

What a shattering catastrophe is brought to mind when the "Log" for Thursday, April nineteenth records: "The news reached us today of the terrible disaster of earthquake and fire that has befallen the City of San Francisco. We have a number of associates in this place." That would mean C.C.L., for at most there would only be a handful of C.L.G.'s. On June first, '06, the "Log"—now in Fr. Officer's hand—inform us that Fr. Mayo gave a conference to C.L.G. at St. Mary's, New York. The Director's yearly letter to this group came in the August magazine. He commends their increasing numbers and ever-deepening spiritual lives. He states that a printed circular letter (which I have never seen) was sent to the members in the past April to announce the two Holy Hours, and suggests that similar devotions might well be "spearheaded" by two or three members banding together in other parishes also. The growth of the Associate groups of the O.H.C. is indicated by action taken at the mid-September O.H.C. Chapter in which a Committee (Fr. Allen and Fr. Mayo) will look into the status of these various bodies of priests and laymen. In October Fr. Sargent not only conducted the Holy Hour at Saint Mary's, New York, on Friday the fifth, but held an additional "Day of Devotion" there for nearby members on Saturday the twentieth. Surely these good souls were well supervised and provided with guided expressions of devotion. The December magazine prints a New York Holy Hour notice, and stresses the talent of an artist-Associate Miss Ina Grace Tabor who had designed a card "Morning Act of Dedication" for the use of lads. Upon the last day of this year the Chapter (the professed Fathers as organized for Community business aside from

finances) continued the Committee on Relation of Associates to the Order.

Now we reach 1907, and find the first reference for that year in the January magazine: a devotional Day for C.L.G. and others at Holy Cross, Jersey City, on Monday the twenty-seventh. Going next to the "Log" for May fifteenth, we read that Fr. Sargent conducted an Hour of Devotion for the C.L.G. at Mount Calvary, Baltimore. The Community made many contacts with this parish especially because of our residence at Westminster, Maryland, from 1892 to 1904. His "Letter" to the members was put in the June magazine. He exhorts this 'holy league of Divine clients' to steadfastness in love for God amid the wickedness of the surrounding world, and again expresses his conviction that, with few exceptions, the Rule is being remarkably well kept. The following month, by means of the same publication, he asks for the reports by Pentecost, and notes the recent Confraternity devotions with instruction in three cities. Right after Holy Cross Day, September fourteenth, (feast of the title of our Order), the Chapter dealt at last with the recommendations of the Associates' Committee. A few things were regularized about the relations of four groups with the Fathers, and two or three (what look like today) minor points cleared up. October brought a magazine notice of a C.L.G. Day of Devotion in Jersey City on the twenty-sixth, and the "Log" confirm its occurrence. A healthy emphasis on the need for pious Associates to "missionize" others is found in the Chapter's appointment of a Committee to arouse their missionary interest, and this is prayed for in the November intercessory supplement. We've covered only five and a half years in the existence of C.L.G., yet step by step we trace joyfully its outreach to more and more of those who longed for deep dedication to Jesus, upreaching to Him, the Lord of love.



# Wiltwyck School

To Teach and to Learn

BY BR. FRANCIS O.H.C.

An opportunity was presented to the Order a few years ago of giving released time instruction to a large number of boys at a private institution down the road, all of whom are emotionally disturbed. Quite a few of them have no families to speak of. Without guidance or love or hope, they come from the great Metropolis of New York City. Having gotten a bad start, they have found themselves in trouble for various crimes and misdemeanors and have been sent to the institution by the courts of New York. Here an opportunity of beginning again is offered them. To some of the boys, this is a rebirth. To others, it is just another place to pass the time until they get sent somewhere else. They range in age from eight to thirteen years, of all races and types. About a hundred boys (always capacity) spend roughly three years or less here. They are well taken-care-of, and have expert guidance, as far as they can be guided. Most of them are very appealing, and all of them have a void in their hearts that only God can fill. Suspicious, distrustful, with bad habits, extremely undisciplined when they come, they have no friends, and sometimes do not want any. A tremendous challenge is offered the staff of Wiltwyck in educating these children in every way, and restoring somewhat the balance where the tragedy of a broken home, or no home at all, has created within a child deep-rooted antagonisms and disorders in emotional development.

During the last three years five members of the Holy Cross Novitiate have taught religion for a half hour weekly at this school. We have experienced the frustrations and jarrings (to a small degree) of attempting to get across to children who are noisy, obscene, often uncontrollable, and

generally little hellions. But when you remember that they are all emotionally ill, it is easier to exercise patience and perseverance. And when you realize again and again that they are literally thirsty for love from others, and do not know how to get it or how to give it, or why they need it, your heart goes out to them, to teach and to love, to heal and correct—in short, to do all that God will allow in showing them the Love of a Divine Being Whom they have known only vaguely as a remote Somebody called "GOD."



At the beginning of the year, business might start out the first session with a noisy shout of someone in a corner of the room:

"HEY, TEACH! Do you wear pants under them skirts?" This is one of the gentle ones. Soon erasers and crayons (if you were foolish enough to pass them around too soon) are flying across the room, with books soon to follow. Teams are formed and an 'unholy war' is begun. It stops. Before you have lost about ten minutes of your precious thirty. If you try to organize them for a few prayers, you lose another ten. The usual result is to end up without having taught anything which had been planned. But it gets better as the year wears on. Teacher and students come to know each other a little better, and aside from a few "bad days," which happen no

Again, progress is made in awakening response to the teaching of the Church.

To make God real to them, as their Father and the One Who loves them above others; Who seeks their ultimate happiness; Who has borne their pain through Jesus Christ; and Who calls them to a life of responding love, prayer, and obedience—this is our aim. No one can say at once the effect such teaching will have. The boy, however, when he left the school or a foster home, was asked by one of the teachers what he had learned while he lived at the school. His reply was:

"I know that wherever I go, God is with me." Is this not enough? It does not happen to all, but only to a few. One soul sought home in Christ to the Living God—a priceless advance. At the end of three years I have been able, by handling mainly the same boys each year, to come to the point where they *said* that they were praying morning and night—for their friends, or the monks, for themselves. They were able to say the Lord's Prayer, the Hail Mary, and the Gloria Patri together. We recited the Creed step by step, along with other liturgical prayers. At the end of this year, we even had a twenty-five minute meditation together—something unheard of three years ago. Instead of fighting in class, and trying to hit each other over the head with hairs, and reading comic books, they began to ask *real* questions about God and Heaven and hell. How to love God, how to be good in the face of temptation, how to grow in faith—these were some of the problems facing them, and they were interested.

There are still comic books. And there are still days when the lesson is 'shot,' and the prayers are broken up. But to pray at all is an advance. And the moments of sound instruction have begun to exceed the hours of turmoil. These children have begun to learn that they have to live in this world, but that they do not have to be part of its corruption, and that there is a God

in Whom they can put all their trust, as they never could do with a human being. He is their Father, and they are beginning to believe it.

Part of the advance is due to the good work and continuing efforts of the school and staff, the work of the psychiatrists and case workers. But I would like to think, and I do believe, that the great advance is through the power of prayer—the prayer of the monks and the prayer, however faltering and brief, of the children themselves.

We are not the only ones there for religious instruction. The Rev. Mr. Daniels, a Baptist minister, who also teaches a regular class, conducts weekly services for the Protestant boys and those who have no religion. The Marist Brothers take care of the Roman Catholics. There are no Anglican children in the school at the present time. In addition to the above-mentioned, there are several Mennonites who donate their services, and give religious instruction. The summer program is handled by them. All together, the boys are exposed! Unfortunately, we cannot give them the full Catholic Faith, as they are not Catholics. But I have had boys come in groups several times to Vespers and Benediction, and to see the Monastery, and to pray together briefly. Only last Christmas, when Father Whittemore told the story of the Nativity to them after a hymn sing, one little Negro boy sidled up to the Father, with his eyes big, and said: "Gee, Father, this place is holy!" They all kissed the foot of the Christ Child and wanted to stay longer.

One or two boys wanted to be baptized into the Church—our first converts. But because of red tape involving parent's permission, and our desire to see them continue in the Faith after Baptism, it has had to be postponed, in one case because the mother cannot be found to give her consent. So the boy has to wait. Please pray for him. He is in earnest, but has many problems to overcome. Thus far, his is the

Baptism of desire. Later, we pray, it may bring him the fulness of Grace in the life of the Catholic Church.

The work is never done. And there is so little time. But to do a little, and to do that little with love, the Love of God in Jesus Christ, is to invite miracles beyond the hopes of men. All over the world there are children who are destitute and without hope or the means of Grace. It is part of the Mission of the Church of God to reach the hearts of His own, and to restore these children to His waiting arms. Pray, brethren. And act! Support our own Church's Homes for children, both with prayer and alms. Open your hearts to the little ones, for you are to be the instruments of God's Love. And call them to the Church, for She is the Mother of all Christians, and the means of God's Grace.

The title of this article is 'to Teach and to Learn.' We have not just taught seventy or eighty children something they ought and need desperately to know. But we have also learned much from them. Their simplicity, and often their desire to Love God, and to be loved by Him, and to be with Him in Heaven has brought the beautiful awakening of hope. "When can I go to Heaven? How can I love Jesus? Why do I want to do bad things? Does God Love *ME*?" Hope pouring out of their hearts, so long locked up with the sour acid of disappointment and withdrawal and loneliness: Little sparks which may bring a conflagration and Heaven. Brethren, pray.

Let the picture accompanying this article be a symbol of our teaching at Wiltwyck, and the symbol, moreover, of that knowledge which all of us must have if we are to know God in our very being. The Holy Christ of God transcends all colors of race, and all differences of men. All that we do is important to God, and we can do nothing without Him. The Wounds of Christ reveal His suffering in order to obliterate the power of sin and the devil forever. His desire for His children brings

Him into the center of all our lives. And the knowledge of this Love in His Sacrifice on Calvary brings us again and again to His Feet. The boys were astounded to learn that they could be with God while playing marbles. All that we do must be sanctified by the Presence of Jesus Christ, or it is not worth doing at all.



WITH US IN EVERYTHING, INCLUDING FUN

The power from the Cross has caught the children. Boys who saw me with the Crucifix would rush up to kiss the feet of Jesus on the Cross. Here is something which they respect and honour and love. They know intuitively that here is the greatest Love of all. Who has ever done more?

Behold the Lamb of God! Behold Him that taketh away the sins of the whole world. Behold your Life! This is all that we can know. And it is all that we need to know. Jesus Christ has come to see and to save that which was lost. He has said, and is saying: SUFFER THE LITTLE ONES TO COME UNTO ME. This is the hope of the boys at Wiltwyck.

of all children and men and women anywhere. And it has been our privilege to carry this hope in our own living of it to those who need it most, the children whom no one wanted. To know that God

Loves You and wants You is to be filled with the joy which no man can take from you. And that many may yet receive this glorious hope in the Faith of Christ's holy Catholic Church—pray, brethren.

## Even So We Speak

BY MARION DANE BAUER

"I, Marion, take thee, Ronald, to my wedded Husband . . ."

I, Marion. I, myself, me. I, the individual; I, the sinner; I, the child of God. I take thee, Ronald, thyself. I take the individual, the sinner, the child of God in thee. I take this hand I hold; I take thy hopes; I take thy trials; I take thy weaknesses. I take thee to my wedded Husband.

"to have and to hold from this day forward . . ."

To have. To have the privilege of sharing thy life. To have the cherished obligation of serving thy need. To have thee, to hold the treasure of thy trust. To hold the knowledge of thy aspirations. To hold thee. From this day. From this blessed day in which we stand before the altar of God. From this day forward.

"for better for worse . . ."

For better. For the years of companionship. For the children I hope to bear thee, or the days of joy and the nights of peace, or the endless wonder of being together, or worse. For the misunderstandings of two small people trying to live in a smaller world. For the heartbreaks that accompany family. For the days of frustration and the nights of agony. For the times when we will have to be apart.

"for richer for poorer . . ."

For richer. For a lifetime of sharing in the Lord's work. For a lifetime of giving and learning and working together to the

Glory of God. For a lifetime of being rich in one another. For poorer. For the long stretch which lies ahead of us. For the time of struggling and preparing that one day we may serve completely. For all the times of waiting. For all the times when even a vocation seems of small worth.

"in sickness and in health . . ."

In sickness. In the sickness of heart which cannot share its burden. In the sickness of soul which knows despair. In the sickness of body which drains the life of both in one. And in health. In the days of contentment and faith and well-being. In the days of strength and work.

"to love and to cherish . . ."

To love. To love more than myself or my life. To grow in love. To grow in the knowledge and strength of love. To cherish. To cherish a life. To cherish a man. To love and to cherish. Above all else to learn to love and to cherish.

"till death us do part . . ."

Until the Lord shall separate us as only the Lord can.

"according to God's holy ordinance . . ."

This is a marriage. This is a marriage before God. This is my vocation, now, to serve the Lord through serving thee.

"and thereto I give thee my troth."





# Book Reviews

**NEW PATTERNS FOR CHRISTIAN ACTION**, by Samuel J. Wylie. (Seabury Press, Greenwich, Conn.) Paper, pp. 96. \$1.50 copy.

Chaplain Wylie presents us with a moving appeal for Christians to meet one another in a spirit of charity and mutual forbearance, so necessary in these days as the Church faces the staggering problem of secularism in modern society. We are only too well aware of the extent to which machines and a thoroughly materialistic philosophy of life have all but crowded God out of the lives and thoughts of many. We cannot but admire the author's very fair and convincing examples of Christian co-operation which meet us, but especially in Europe. He mentions the Presbyterian community on Iona and the French Protestant group at Taizé, near Cluny. His account of the rather spectacular efforts of the "worker priests" in Germany and France, and of our own Anglican "house churches" in Halton, Leeds, England, just to mention a few, makes us realize that Christian Social Action is something more than wishful thinking or a pleasant armchair dream. Something definite is being done to gather the people, not merely back to church, but to know one another. Then, there are the campus chaplaincies in our colleges and universities, a field in which Mr. Wylie can speak as an authority. In both Europe and America highly successful group discussions and meetings for Bible study and prayer are being maintained for the double purpose of getting men together and of leading them on to the desire for God, and the knowledge of Him. Religious Orders also have a very real place, for they demonstrate the reality and effectiveness of a common life in Christ. Certainly we Religious can testify that our convents and monasteries receive a steady stream of guests of every faith—and of none—with the simple object of leading tortured souls to God by widening their horizons in fellowship and

sacrament and prayer. The author points out that much of this movement is carried on by laymen and for laymen, especially in Europe, getting people together to explore common grounds for Christian Action and Christian Belief, not infrequently discovering that, despite confessional differences, men can live and work together in the joy of the Lord. If it ever was true that the average Episcopalian is interested primarily in being as comfortable as possible in this world and in the next, certainly the day has come when with all loyalty to our own Church we must consolidate our Christian witness with that of all others, whatever name called. This is not to say that the ship from sinking so much as to set the fleet in victorious battle array.

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**GOD IN US**, by Miles Lowell Yates. (Seabury Press, Greenwich, Conn.) Cloth, Pp. 206. \$4.25.

Well has the new organ in the chapel of the General Theological Seminary, New York City, been erected in memory of the late Father Yates, who for many years was the beloved Chaplain of the student body. This book has been compiled by two of his fellow faculty members, Dr. W. Norman Pittenger and the Rev. William H. Roston, Jr., from his very full lecture notes on Ascetical Theology. It is, as might be expected, a rather elementary treatise on the subject, quite free from technical jargon. The various chapters read more like deeply spiritual meditations than class room instructions. Obviously the fundamentals of the Christian *askesis* are clearly in mind—prayer, penance, fasting, mortification of the flesh and alms deeds—but in beautiful, persuasive style he shows how all this should be and can be something constructive and beneficial in the development of priestly character. More than that, Father Yates very skilfully avoids the trap of making asceticism man-centered. This comes close to the mark.

it clearly in the three chapters on "Transitions": "From Self to Creator," "From Subject to Sovereign" and "From Sinner to Redeemer." When we say this, we hope

it will not sound like carping when we express disappointment in the chapter "Eucharistic Action." Despite his quotations from Dom Gregory Dix and the "Imitation of Christ," and some very fine thoughts besides, he does seem to miss the point of a disciplined Church as a body uniting herself with the discipline of Calvary as contained and shewn forth in the sacrifice of Mass. However that may be, the thrill-climax of the lectures lies in the final chapter on "Charity," which begins:

'A heart of fire toward God,  
A heart of flesh toward men,  
A heart of steel toward self.

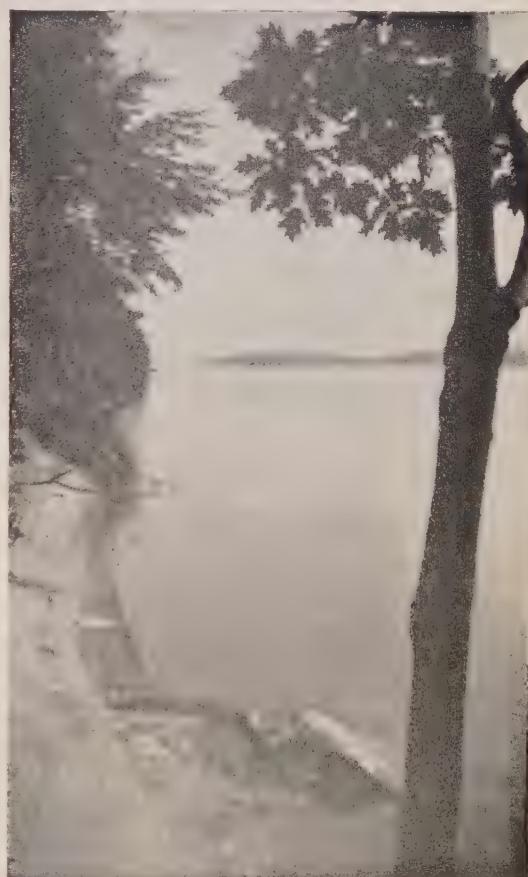
This is the summing up of the Christian *askesis*; this is having God with us in our life."

One in search of a book replete with clear distinctions and hair-splitting definitions must look elsewhere. But for a young seminarian just beginning the path of priestly perfection we find the record of one who has himself walked with God and has learned the sweet reasonableness of Christ. The work makes no pretense of being a textbook, though in another sense it may well be just that for many who are seeking earnestly the "Way of Life." R.E.C.

ENGLAND'S NAZARETH, by Donald Hole and Colin Stephenson with foreword by John Betjeman. (The Faith Press, London, 1959) Paper, pp. 88. \$1.50. This book tells the whole story of the Walsingham shrine from the eleventh century to our own times. The restoration of fabric and devotion is an edifying story! It is unfortunate that some sections of the book are written from a point of view that makes quite unacceptable to loyal Churchmen.

THE CHRISTIAN FAMILY, by Thomas van Braam Barrett. (Morehouse-Gorham: New York, 1958) Cloth., pp. 118. \$2.50. The very accomplished rector of Lexington Virginia has written the most readable book of the year in its wit and wisdom. He is on the side of the angels and every good cause (including integration) but sometimes gives his case away or leaves a point in doubt by his choice of striking phrases. He may be a bit pessimistic in his outlook toward the divorce situation. The numbers were worst in 1948, we understand, but the trend has been more conservative since then. The author is sympathetic and interesting in everything he touches. Just what he advises is nowhere near as clear as the flash of his analyses.

J.H.B.



Warm afternoons lure members and guests to the shore of the "Glorious Hudson" to swim and to watch the multitude of small craft and many commercial vessels.

# Stories That Are Seldom Told

BY ELWIN MALONE

## *The Rededication of the Temple*

Lysias now decided to take command in person. He spent some time gathering a large army together to make sure that the rebellion should be finally crushed. Judas met him at Bethoron with a much smaller force. Before the battle he earnestly prayed God to grant him victory such as had been given to David and to Jonathan, Saul's son: "Savior of Israel," he prayed, "cast them down with the sword of them that love Thee, and let all those that know Thy Name praise Thee with thanksgiving." So they joined battle. A crushing defeat was inflicted on Lysias; large numbers of dead were left upon the field.

It appears that at this time the affairs of King Antiochus Epiphanes in Persia were far from successful, consequently a temporary truce was established. Lysias returned to Antioch to make preparations for another campaign, and Judas turned his attention to Jerusalem. His one thought now was to cleanse and restore the Sanctuary. The sight which met their eyes as they mounted the hill of Zion was extremely distressing. The Holy Place was deserted, the altar profaned, the courts overgrown with bush and weeds, the gates burnt and the priests' quarters in ruins. Not only must the Sanctuary be cleansed, but the profaned altar had to be destroyed and a new one built. A garrison to protect the workers from attack had to be established. So a new altar was erected, as the Law ordained, of stones on which no iron tool was used. Priests of good repute, who loved the law, had to be found. New furnishings had to be provided, candlesticks, the altar of incense, the table of shew bread, the veils set up, and the sacred fire kindled.

There on the very day of the month in which the "Abomination of Desolation" had

been set up three years before, the 25th day of Casleu B.C. 165, at daybreak the smoke of the sacrifice ascended from the newly dedicated altar. With the singing of hymns and the music of harps and cymbals the people bowed down in worship and adoration of the Lord.

Adornments were hung upon the Temple walls, the priests' lodgings were repaired and the Feast of Dedication was kept for eight days with great joy. By common consent a decree was made that it should become a yearly festival. Thus the Festival of Hanukkah or Re-dedication has been observed ever since by Orthodox Jews.

It might have been expected that the restoring of religious liberty would have brought the struggle to an end, but it was only a truce. The success of Judas stirred up a persecution of the Jews in Edom, Moab (called here Baian), in Ammon and Galilee and in Gilead. Judas signally defeated the Edomites, besieged the Moabites in their strongholds, and burnt them to the ground; he then crossed over to the Ammonites and, having put them to rout, turned to Jerusalem.

Appeals had come from Galilee for help as the Gentiles were bent on a massacre of the Jews. A council of war was called and Judas appointed his brother Simon to go to Galilee; with his brother Jonathan he set out for Gilead while two captains, Joseph and Azarias, were left in Judaea with strict orders not to engage in war.

After many fights Simon succeeded in driving the Galileans as far as Ptolemais, in bringing home the Israelites with their wives, children and goods to Judaea. Judas and Jonathan, finding many Jews shut

towns of Gilead, took them by storm and caused the captives. Timotheus came out to oppose him, but he met his army which put to flight, causing it to take refuge in the temple of Ashtoreth in Carnaim, which he burnt to the ground. Then, gathering together all the Israelites, he brought them back as far as Ephron. In spite of peaceful overtures the Ephronites refused to let him pass, whereupon the city was sacked, but the lives of the inhabitants were spared. At last Judaea was reached and a happy home-coming was celebrated.

The two captains, left at home, however, sought to emulate the exploits of Simon and Judas and, in spite of the orders given them, marched on Jamnia where Georgias met and defeated them, driving them home in great disorder.

Judas continued his victorious progress through the Philistine country, pulling down altars, destroying images and plundering cities.

The inhabitants of Joppa had done the Jews a dastardly deed. They persuaded them to embark on certain ships and, as soon as they were on the high seas, they were thrown overboard and drowned. This proved Judas to great anger and in a night attack he burnt their wharves, set their ships on fire and those who escaped were put to the sword. The men of Jamnia, who were planning a similar cowardly act, were beaten in the same way. So great was the blaze of the fire that it was seen thirty miles away in Jerusalem.

After a series of victorious campaigns against the armies of Timotheus and Gorgias, accompanied by such slaughter that on one occasion, a pool two furlongs broad seemed to run full tide with the blood of the slain, Judas retired to Adullam to keep the Sabbath. The next day the bodies of the dead were buried; on most of them were found heathen charms and images, so prayers were made for the fallen and sacrifices offered that their guilt might be forgiven.

About this time Antiochus Epiphanes died. His plans had all gone wrong and he was thrown into deep dejection. A deadly disease of the intestines gripped him as he was returning from an unsuccessful attempt to plunder a Babylonian temple and he was compelled to finish his journey in a litter. His sufferings increased, he became a loathsome object, and ended his life in great agony, bewailing his evil deeds of rapine and plunder.

His son Antiochus V now succeeded him and was given the name of Eupator. Apparently he was placed under the guardianship of Philip, foster brother of Epiphanes, but Lysias seems to have ousted him and become Regent of the Kingdom.

The Temple and its precincts were now in the hands of the Jewish patriots. Religious services were maintained; but the *akra* or citadel housed certain disaffected Jews and Syrian soldiers. Judas decided to make an end of this situation and besieged the citadel. Some of the defenders escaped to seek help in Antioch. Judas, who had previously fortified Bethsura, raised the siege and withdrew to Bethzacharias. The King, with a large force of men and horse, supported by elephants under the command of Lysias went to the aid of the besieged. Bethsura was surrounded: at first the defenders met with success, but lack of supplies forced their surrender. He then advanced against Judas. A fierce fight ensued, in which the elephants, blooded with the juice of grapes and mulberry to excite them to ferocity, took a leading part. Deeds of valor were done especially by Eleazar, who, noticing one beast royally bedecked and thinking it to be the King's, crept between its feet and driving his sword upwards into its belly, killed it but it fell upon him and crushed him to death. Many were killed and the advantage seemed to rest with the King's forces. Judas withdrew his men and further fighting ceased because Lysias was obliged to return to Antioch, since Philip, whom he had superseded, was trying to regain his position as Regent.

The King therefore was advised to make peace. Under the terms the Jews were allowed to practise their religion, but before leaving, Lysias destroyed the defences

of Mt. Zion. Then, returning in haste, found Philip in possession, but drove him out, taking the city of Antioch by force.

(To Be Continued)

## Sister Rachel "Retires"

BY JOSEPH H. BESSOM O.H.C.

No visitor to the Commencement Exercises of Margaret Hall School could fail to realize the saddening fact that Sister Rachel was to retire. We hope that young joy exulted in the gala events of the first weekend in June, but how the question must have been repeated, "What will we do without her?" She has worked there twenty-five years as Principal, but began her membership in the Versailles community twenty-eight years ago.

When she and her companions came to take over the school and to set up the first Anglican convent in Kentucky, Margaret Hall had been closed for a year and lay under a heavy mortgage. Calling in Sisters was a desperate effort to save the institution. Sister Ignatius, not then conscious of a vocation to Religion, pushed and coaxed authorities until they agreed to try this means of restoring her alma mater. The first Sisters had such a hard time that she thought she should move in and help them along. She is.

Sister Rachel, one of the pioneering five, did not remain in the Blue Grass country without interruption. She was sent north to complete her university courses. She returned to duty in Kentucky and took life vows in 1935. Her fellow nuns and she worked amid real privations to build up the school and the conventional life. One sign of progress was the clearing of the mortgage after four years of effort. The school property was then deeded to the group.

In forwarding the life and standing of the school and of the religious community

there has been constant progress under Sister Rachel. The Prioress-Principal has helped Margaret Hall to attain a position among schools of the highest academic standing in the country. Friends and Churchmen of Kentucky and nearby have been generous and enthusiastic in their support. The relationship to the Order of the Holy Cross has been helpful. Alumnae have been devoted. Just recently they presented \$8,000 for the new chapel fund.

Girls have come to teach and found vocation to the Religious Life. Others have discovered that Margaret Hall is where they want to stay and teach. Nuns join the staff in meetings which consider "good and welfare" of the school. Friends have really shared efforts and interest great things have been attempted and patiently carried out. Imagination and generosity have factors in the making of a fine faculty and school.

A love for Hebrews has been cultivated. A refugee was educated during the years and helped through medical school. Visits are made to the Lexington synagogue even to services there. On the faculty there have been Jews from oppressed countries. There is a faculty group studying Hebrew for pleasure.

The self-help system was copied by Kent in 1942 when Sister Rachel was elected Superior. The very successful Conference Week began about the same time. The whole school considers the social implications of the Faith, using some great topics like "Africa," "The Family," "Religion

gence." St. Andrew's boys to the extent one station wagon load are usually invited, and there are a number of social as well as religious and study events.

In a period of concentrated study in an atmosphere of faith and fun much can be learned and deep impressions gained. In such gathering the deep personal faith of Isaac Newton was shown. I was struck with this when looking over a conference report. I have asked other students of Physics if they ever were informed by lecture or textbook of this fact. None of them had been confronted with this important testimony.

The Versailles Conference is one aspect of Sister Rachel's interest in the Catholic biology movement. She has been a leading spirit in this for some years. A leader has declared that she has one of the best biological minds in the country. She has given courses of lectures at the conferences at Racine, Wisconsin, Bernardsville, New Jersey and McKenney, Texas.

In 1958 at the Centennial of Shattuck School, Faribault, Minnesota, she received citation for "service to secondary school education" and she is called upon to participate in educational conferences in many parts of the country.

One typical and crowning accomplishment of her last year is the successful integration of Margaret Hall School. Parents and pupils had been carefully prepared for the forward step for two years, and a colored girl joined the boarding department in September, 1958. The cooperation of the school was complete, and more Negro pupils are expected. There were a few withdrawals by parents, so the change cost some thou-



SISTER RACHEL

sands of dollars. Must good deeds be expected to pay off at once? Margaret Hall may be the first integrated private southern school not under radical sponsorship.

So Sister Rachel is leaving now her debt-free school, with its excellent physical condition and high standards, the convent added, a chaplain's house built, the chapel financially on its way to erection, twenty-five splendid years of achievement to her credit. Sisters never "retire," and she less than any. She has her long desired permission to test herself in the contemplative life at the Motherhouse. In that she will still be working for great and good causes.

*Girls interested in the Religious Life are reminded of the conferences on that great subject to be held over the Labor Day weekend at Santa Barbara, Cal., Kenosha, Wis., Versailles, Ky., and Newburgh, N. Y.*

*At the Holy Cross Mission in the*

*Hinterland of Liberia furloughs are taking place in a very inconvenient manner so that the work is in grave need of a priest and of a teacher of French just as soon as is possible. Write Fr. Parsell, Holy Cross Mission, Kailahun, Sierra Leone.*

# The Order Of The Holy Cross

## West Park Notes

*Fr. Superior* returned on the 12th from his visitations in Tennessee and Kentucky.

*Fr. Hawkins* went to Albany for confessions on the 22nd before going again to St. Luke's, Richmond, Virginia for supply work.

*Fr. Baldwin* conducted retreats for the Sisters of the Holy Nativity, Bayshore, L. I., 1-5th and for the Sisters of St. John the Divine at their spacious new convent at Willowdale near Toronto, 12-17th.

*Fr. Bessom* spoke on the Religious Life at a communion breakfast at the Church of the Messiah, Rhinebeck, across the river, June 21st.

*Fr. Packard* returned from his California assignment the first of the month and will be stationed here.

*Fr. Terry* replaced *Fr. Superior* as Prize Day speaker at South Kent on the 11th. He took part in the Days of Witness.

*Br. Michael* was on the staff of the Valley Forge Conference, 20-27th.

*Br. Charles* assisted in the Long Island and the New York Days of Witness, 12th and 13th.

*Fr. Smith* served as Chaplain of the Valley Forge Conference.

Hospitals have served a number of patients this month. *Fr. Gill* was operated at St. Luke's and has returned. *Br. Aidan* is still there for treatment. *Fr. Rawson* turned from the Benedictine Hospital at Kingston. Neighbor William E. Love turned from a multiple operation at N. Y. Polyclinic.

### All Home for July

On the 21st the Long Retreat, Confidences and Annual Chapter will begin at the Monastery to keep us too silent or too busy to receive guests until after August 4th.

*Fr. Superior*, however, will take the time to treat for Associates at Versailles, 6-12th and

*Fr. Baldwin* will fly again to the S.S.J. Sisters at Toronto for a retreat scheduled 13-17th.

# The Order of Saint Helena

## Newburgh Notes

June was a busy month at the Motherhouse, with much outdoor work to be done in the gardens and with many visitors. When we list, as below, the things we do each month at home and away from home, we only mention the groups with which we work, for example, a group of retreatants from some parish coming here, or a group of children to whom we give a mission in some church nearby or far away. These "official" acts are important, but of equal or perhaps even greater significance is our

work with guests, individuals who come to make private retreats or to rest and gain perspective in the midst of hectic lives. Summer is a time when many are able to do this who are not free at any other time of the year. But this is an ever growing aspect of our work throughout all the years. It is real but hidden service.

On the 6th of June members of St. Mary the Virgin in New York City came here for a box lunch and then went on to Holy Cross.

monastery for tea. Another group, from Thomas', New Haven made the same "pilgrimage" to convent and monastery on June 25th.

On June 10th we were glad to welcome Sister Grace back to the Motherhouse after "tour of duty" in Versailles, Ky. This was, in fact, a month of coming and going. Sister Rachel arrived here on the 20th and Sister Alice left on the 22nd to go to Kentucky.

Several of us took part in the Day of Purity procession in New York City on June 13th, marching from St. Mary's on West 65th St. and Amsterdam Ave. to the Cathedral of St. John the Divine at 110th

From the 14th until the 20th Sister Joachine and the novices went to Camp St. George near Parksville, N. Y. for the annual novice rest.

St. Andrew's Beacon, came to the Motherhouse for their parish conference on June 20th.

July bids fair to be a month of Children's Masses as far as our work away from home goes. Sister Mary Florence will conduct one at St. Alban's Church, Augusta, Ga., from June 27 to July 7. Sister Grace will have one in Downsville, N. Y. from July 4th to 12th. From the 11th until the 18th Sister Elisabeth will conduct one at Martin's Church, Marcus Hook, Pa.

At home our calendar is once more full as far as visitors go. In regard to visitors, we won't be able to accept any from the 1st of August until after the Labor Day weekend, because our own annual long retreat, followed by the Conference on Vocation to the Religious Life will take place at that time.

## VERSAILLES NOTES

The first week in June was exam week at Margaret Hall this year. The weather during the week was, for the most part, mercifully rainy and cool. Our Father Superior came on Wednesday evening, directly from St. Andrew's School and his Commencement address there, to take part in our end-of-the-year festivities, and to preach the sermon at the Baccalaureate service at St. John's Church, Versailles on Sunday evening the 7th. Regular readers of these Notes may remember our post-exam school picnic Friday evening, and the Prize Day Banquet on Saturday. At the latter, the girls wear formal evening dresses, and the refectory is filled to capacity, since the entire school from the seventh grade up is invited. Representatives from each group make farewell speeches, nearly everybody is presented with some kind of prize or insignia, and tears flow over the joy and the sorrow of parting.

This occasion was particularly moving this year because it was a part of a Margaret Hall Commencement for Sister Rachel, as well as for the Class of 1959. Prize Day as such for her, however, was on May 16th, when she was presented with a large gift for the Chapel Fund, which had been raised in a drive initiated by the Alumnae, and contributed to by staff members, students, and friends. This gift completes almost half of the sum needed for the building of the much-needed school chapel in Versailles. Sister Rachel is now stationed at the Mother House. Sister Mary Joseph took over the job of principal of Margaret Hall School on the 9th.

The Commencement address on Monday, June 8th, was given by the Rev. Charles Lawrence, husband of our Jean Hanger. Jean was the first of our senior prefects, when we began our self-help system in 1943. Father Lawrence is teaching at the Seminary in Lexington and directing the student work at the University of Kentucky.

The day after Commencement the Sisters begin to keep the regular Holy Cross rule of prayer, from part of which they are dispensed during the school year. They sing the Little Hours, as well as Vespers and Compline, and make a fifteen thanksgiving after Mass, and a second meditation in the afternoon. And very soon individual Sisters begin going off on missions or rest periods. Sister Rachel left on the 13th, to give a course on a Rule of Life at the Hood Conference in Frederick, Maryland, June

14-20. Sister Mary Joseph gave a course at the Howe Conference at Howe, Indiana, June 14-19. Sister Mary Michael left on the 15th en route to New York City, where she will study at Columbia University well into August. The last week in June, Sister Alice reported in as a resident Sister at the Versailles Convent.

The annual summer retreats in Versailles will be held July 6-10 and 11-12. They will be conducted by the Father Superior.

### WHISPERS

*"Blessed are the ears that hear the whisper of God."*

Thomas A. Kempis.

As the ear of a radio telegraph hears from afar  
The whisper that comes out of space from a star,  
So man, whose Creator has called him to life from the cleft  
Can hear the infinite whisper of God.

### KNOWN IN THE BREAKING OF BREAD

Flutter of wings against my window pane,  
A hush—he quickly eats the crumbs I spread.  
I think of Him Who knows the sparrow's fall,  
Of Him, made known to us in breaking bread.

By Roberta Newton Taylor



NEVER WAS OUR GARDEN LOVELIER

## An Ordo of Worship and Intercession July - August 1959

- 16 Thursday G Mass of Trinity vii—for all the charities of the Church  
 17 Friday G as on July 16—for chaplains in the armed forces  
 18 Of St Mary Simple W gl pref BVM (Veneration)—for the Order of St Helena  
 19 8th Sunday after Trinity Double G gl col 2) St Vincent de Paul C cr pref—for the Oblates of Mt Calvary  
 20 St Margaret of Antioch VM Simple R gl—for the Society of St Margaret  
 21 Tuesday G Mass of Trinity viii—for the poor, the unemployed, the dwellers in slums  
 22 St Mary Magdalene Gr Double W gl—for efforts to help women fallen into vice  
 23 Thursday G as on July 21—for the reconciliation of enemies and growth in charity  
 24 Friday G as on July 21—for all Bishops of the Church  
 25 St James Apostle Double II C1 R gl col 2) St Christopher M cr pref of Apostles—for all missions to the heathen  
 26 9th Sunday after Trinity Double G gl col 2) SS Joachim and Anne cr pref of Trinity—for the Order of St Anne  
 27 Monday G Mass of Trinity ix—for the reunion movement  
 28 Tuesday G as on July 27—for all summer conferences and camps  
 29 St Martha V Simple W gl—for all who work in corporal works of mercy  
 30 Translation of William Laud BM Simple R gl—for the Church of England  
 31 St Ignatius Loyola C Double W gl—for all religious

- August 1 St. Peter in Chains Gr Double R gl col 2) St Paul cr pref of Apostles—for all suffering persecution  
 2 10th Sunday after Trinity Double G gl cr pref of Trinity—for the Priests Associate  
 3 St Nicodemus C Double W gl—for the Seminarists Associate  
 4 St Dominic C Gr Double W gl—for the Order of the Holy Cross  
 5 St Oswald KM Double R gl—for Christian family life  
 6 Transfiguration of Our Lord Double II C1 W gl cr prop pref—for the Community of the Transfiguration  
 7 Holy Name of Jesus Double II C1 W gl cr pref as on Transfiguration—for Community of the Holy Name  
 8 John Mason Neale C Double W gl—for the Companions of the Order of the Holy Cross  
 9 11th Sunday after Trinity Double G gl cr pref of Trinity—for just peace  
 10 St Lawrence M Gr Double R gl—for the Holy Cross Liberian Mission  
 11 Tuesday G Mass of Trinity xi—for the Confraternity of the Christian Life  
 12 St Clare V Double W gl—for the Poor Clares of Reparation and Adoration  
 13 Thursday G as on August 11—for the Confraternity of the Love of God  
 14 Vigil of the Assumption—for vocations to the Religious Life  
 15 Assumption BVM Double I C1 W gl cr pref BVM—for due devotion to the Blessed Virgin Mary  
 16 12th Sunday after Trinity Double G gl cr pref of Trinity—for obedience to the precepts of the Church

# . . . Press Notes . . .

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At this writing (June 7th) I am back at "home"; back in the lovely infirmary room, looking out into the garden. After three months in hospital this means some new adjustments in taking care of myself. I was somewhat spoiled by so many nurses ready to help at the pull of a light cord.

The point in recovery was reached where staying in hospital was not entirely necessary and was far too expensive living. I am able to do things for myself either in the wheel chair or on crutches. (My poor brain finally worked out the complications of one weak leg, one useless one, and two sticks. To get them all co-ordinated was quite a task. But we did it!)

The gardens were a joy to me as I last saw them with snow everywhere. The azaleas are about through for this year, but all the other flowers are coming into blossom and Brother Anthony is busy setting out the plants he cultivated in the greenhouse and some new beds have been arranged. The trees make a deep green wall all around the grounds and the rush of the world seems far away. The quiet is impressive after so long a time in the noise and bustle of a hospital.

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Once more I have taken over the duties of the Press Department. My helpers did very well under my remote control. In fact one of our visiting Oblates complimented Mr. Stevens on how wonderful the office was kept.

At this time of the year we have the of taking Inventory and adding up the come and outgo for the past year. R now it does not look very bright as compared with last year. We shall know where we stand in a few weeks and I I will be a lot more cheerful about it at the present.

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#### ADVANCE INFORMATION . . .

We are working on a new publication "MEDITATIONS IN CHRISTIAN LIVING," by the Reverend Paul C. Weed, of St. Luke's Chapel, Hudson Street, New York City. The galleyes are being read and I can say this much about it—the book will be excellent for the layman and clergy will find much material for sermon instructions or meditations. While the subject matter is not new yet Fr. Weed has so used his theme throughout that a new view point on many familiar subjects is given. I have really enjoyed this pre-reading (reading proof is usually a chore). But you will be hearing more about it next month. Keep it in mind that you will want to buy Fr. Weed's book.

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May you all enjoy a pleasant summer vacation and may all my fishermen friends have plenty of good catches. Did you see the cartoon of "Brother Juniper" pick up the "Anglers' Club" with a sign saying "Truth shall make you free?"

